Lutheran Herald

June 18, 1957

VOLUME XLI . . . NUMBER 25

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Heidi, the young daughter of Pastor and Mrs. Stanley Kvinge, finds the slide lots of fun.

An ELC church builds fun for the community (see inside cover)

Photograph by Pease

This area of the recreation center features softball diamonds for the kids and grownups and a basketball court. These pictures capture part of the activity at a Labor Day program.

Discontented with living in a commu void of recreational facilities, this ELC congregation did something about it. Perhaps you can take advantage of the summer to start such a project . . .

They Built *Fo*

Harry Christopherson paused at his horseshoe game, looked at all the activity about him, and remarked, "Young Americans have a lot of steam to let off and there is no better place for that to happen than right here."

He referred to the recreation center located on the Midway Lutheran Parish grounds in Yankton County, South Dakota. And he represented the thinking of the parish members who decided to do something about the lack of recreational facilities. The parsonage is 15 to 20 miles from the closest towns—all too small to have organized recreation.

The program is sponsored and paid for by the Midway Parish Luther League. Work on the center started in December 1948, at the suggestion of Pastor E. A. Bersagel who, two years ago, was succeeded by Pastor John G. Helgeson.

"The members themselves do 99 percent of the planning and the work as the program is now set up," Pastor Helgeson. "The Parish League represents the members from four churches—Bang, Bethleh Elim, and Our Savior's. Both parents and their chil attend the Sunday evening meetings during June, J and August."

Each spring soon after Easter, the Parish off meet, determine a yearly program, and appoint sponsible committees. For instance, for this year's Festival, committees were appointed for the progr recreation, buildings, grounds, hauling, parking, ga for children, publicity, hot dog stand, pop stand, and public address system.

The recreation center is located on 10 acres of gro belonging to the Parish. The more shaded area is i for religious services and other special programs during the summer months.

In the more open area are swings, slides, teeter-tot

sandboxes for the small children. Older youngsters adults have 3 volleyball courts, 2 ball diamonds, and asketball court.

With the exception of the softball diamond for ownups," the area is well illuminated with lights unted on 8 utility poles. This arrangement also pro- es an electrical outlet for the projector when movies shown outdoors. Other recreational equipment in- les horseshoes, croquet, and shuffleboard.

The Sunday evening meetings begin with a recreation iod followed by a devotional period from 8 to 9 ., then lunch and more recreation. Pastor Helgeson orts that some of the "die-hards" don't go home until lnight.

On the Fourth of July and Labor Day special all-day grams are planned. A guest speaker is obtained, eyball and softball tournaments are held. Stunts, y races, pony rides, and airplane rides add to the itement. The ladies serve a full chicken supper and he evening the younger members present a play on a nemade stage under the stars. Attendance has been as h as 600 to 700 for the special day programs.

We hope that in the near future we will be able build a parish hall on the grounds so that much of program can be carried on into the winter months," s Pastor Helegeson. "The program to date has provided a recreational outlet in a Christian setting for the members and has built up a spirit of unity and co-operation among the congregations."

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Homemade swings, teeter-totters, and sandboxes for the smaller children.

to Their Community

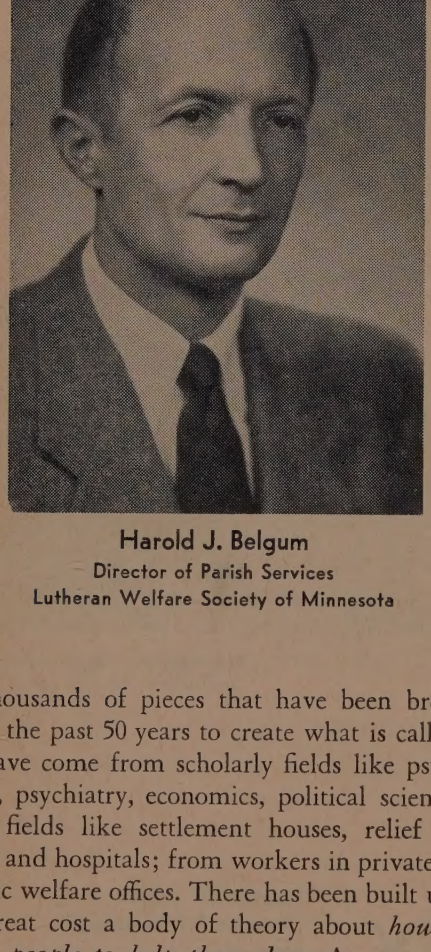
Reprinted from "Successful Farming" Magazine

e buying this sound-movie projector, bers enjoy educational, religious films year round.

Three volleyball courts make the center a popular place to stage tournaments. Lights mounted on eight utility poles illuminate the field for their evening meetings.

Another in a series on "Christian Vocation"

Social Work: A Christian Calling



Harold J. Belgum
Director of Parish Services
Lutheran Welfare Society of Minnesota

The thousands of pieces that have been brought together in the past 50 years to create what is called Social Work, have come from scholarly fields like psychology, sociology, psychiatry, economics, political science; from practical fields like settlement houses, relief workers, churches, and hospitals; from workers in private agencies and public welfare offices. There has been built up slowly and at great cost a body of theory about *how we can best help people to help themselves.* At every stage of development this body of theory has been tested on thousands of different clients throughout the country, recorded, fed back—then revised, modified, improved. Always the criterion is does it work in practice? As in medicine, what doesn't help people is discarded, what helps or heals them, even a little, is kept.

Social workers who feel called into social work rarely can tell you just why. One may tell about his mother helping her neighbors, another was moved by an episode in a slum, another caught his conviction through a scripture passage.

Social workers are so preoccupied with practice, that is helping one client after another, in the never-ending line-up of people with problems; they are so client-concerned that if you ask one of them, "What is your philosophy of social work?" or "What is your theology of social work?" he is likely to say, "Pardon me, I see I have just time enough to get to my next h visit."

Nevertheless, from the national leaders of the pr sion you get glimpses of the *why.* Gordon Hamil a kind of high priestess of social work, said in e at a national convention, "What is the heart of pr sional social work, the very center of it? It is 'Thou shalt love thy neighbor as thyself!'" These not just words. They are the deep convictions great Episcopal churchwoman.

I talked with a county welfare executive in Mi sota about why she was in social work. "When husband died (he was a Presbyterian minister) I a God, 'What do you want me to do?' Social work my answer."

One of the top figures in the Social Security sys today was asked about his theological frame of refer for professional social work and he said with sim profundity, "Jesus Christ." One of the world's g psychiatrists, Dr. Bowlby, has drawn together evid from all over the world to document the Pauline pr sition that faith, hope, and love abide, but the grea of these is love.

It is well for us to remember that throughout Middle Ages the Church was the one agency gi health and welfare services. In Europe and in Colo America the communion of concern spread out f the Churches where it began. Because of the multipli of Churches and denominations there came the *c munity* and *private* agencies. Because of the tremend

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nvolved we developed *public* agencies resting tax base. It would, for instance, be unthinkable : Churches in Minnesota to raise the quarter (yes, *billion)* dollars being used annually for 's and all other public health and welfare pro- in this one state.

:ssional social work received its original motiva- id drive from conscience and conviction in the an Church. Christians who are sensitive to the of chaotic, sad, and futile lives are often drawn al work because of its success in helping some ves to became more ordered, joyful, meaningful. ose you are a young man graduating from one colleges. You sense that God is calling you to eople through the particular vocation of social Then you face these questions: "Shall I invest ars in professional training at a graduate school al work? As a professional social worker, will significant witness for Jesus the Christ?"

, you will be a kind of specialist in good works. ay be in a Lutheran social agency. (We believe th personal and organized good works are the a living faith in the Christ Jesus.) Now you will at to the good will and good intentions you college have been added certain insights and It is reasonable to expect that you will now, tance, be able to help a frightened unwed mother ore far-reaching way than before you had your g. Your casework service to her becomes a tangi- ness to a Father who loves, a Christ who saves, t who comforts. You will not need to preach it because you are brought to her assistance by urch in the Name of Christ.

your light so shine before men that they may r good works and glorify your father which is ven." This is big medicine! As a social worker ill need it, if you are to bear Christian witness. gine again: Some years have passed, and you are a position of leadership. Let us assume that e professional, competent, dependable, respected, w: how is your light shining?

u fearlessly for justice?

u see a delinquent boy mistreated by a judge, u turn the boy's other cheek or will you attend backside of the judge? If you find leading citi- ondoning a vicious workhouse policy, will you the despised ones?

u creative?

u see benefits that might come from offering sights of social work in new places, will you ly say, "Well, if they ask me"? Or will you the offer of new help in a bold, attractive, win- way?

There are two ways to worship. One is to bend the knee; this is the worship of inwardness. The second is to work-- to work where one is.

Do you really value competence?

Are you yourself seeking to learn more each week? Or is your status satisfaction enough? Conviction without good evidence is like a lamp without oil. Do you inspire others to solid workmanship by the way you work?

How is your imagination?

If you can see in your mind's eye the ramifications of helping one pastor do a better job of helping his flock, will it become a motive or a memory? Can you handle the State and Church dilemma so as to pull politicians off the backs of poor families, or will you possibly say, "My hands are tied"?

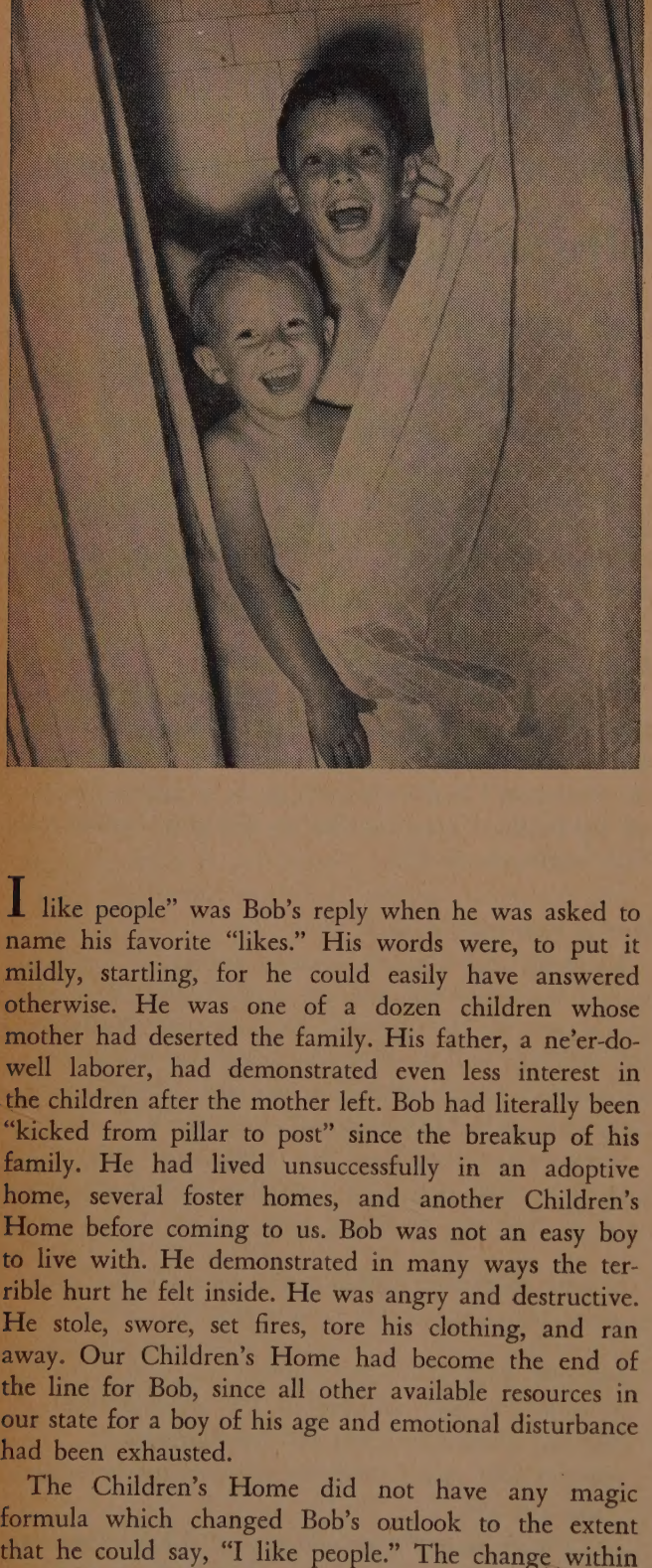
How is your self-esteem?

Knowing that you are created, redeemed, forgiven, valued by God—will you act accordingly? Will this enable you to be objective, realistic, and clear-eyed? Or will you still have to do things to bolster your self-esteem? Christ-centered self-esteem, Christian self-confidence, is the living core of social work leadership.

"Now when they saw the boldness of Peter and John . . . they marvelled; and they took knowledge of them that they had been with Jesus."

In your leadership position, as a man of God and a professional social worker, you will—

Let your light (faith in Christ)
So shine (in your relationship with other persons)
that they (both Christians and non-Christians)
may see your good works (in the personal or professional sense)
and glorify your Father which is in heaven (because as a professional social worker you have not been ashamed of the Gospel of Jesus Christ; but on the contrary you have shown it to many as the root of the helping process and the source of all love and concern.)



The Children's Home was the end of the line for Bob. Since his family had broken up, he ha lived in an adoptive home, several foster homes he couldn't get along with people. Through a and destructiveness he showed the terrible hur he felt inside. The Children's Home did not h magic formula, but after two and one-half lon years of understanding, love, and acceptance, B could say, "I like people."

I like people" was Bob's reply when he was asked to name his favorite "likes." His words were, to put it mildly, startling, for he could easily have answered otherwise. He was one of a dozen children whose mother had deserted the family. His father, a ne'er-do-well laborer, had demonstrated even less interest in the children after the mother left. Bob had literally been "kicked from pillar to post" since the breakup of his family. He had lived unsuccessfully in an adoptive home, several foster homes, and another Children's Home before coming to us. Bob was not an easy boy to live with. He demonstrated in many ways the terrible hurt he felt inside. He was angry and destructive. He stole, swore, set fires, tore his clothing, and ran away. Our Children's Home had become the end of the line for Bob, since all other available resources in our state for a boy of his age and emotional disturbance had been exhausted.

The Children's Home did not have any magic formula which changed Bob's outlook to the extent that he could say, "I like people." The change within Bob had come during two and one-half long years of continued understanding, love, and acceptance (in spite of his behavior). The basic job had been done by our houseparents, who had spent long, grueling hours, day after day, month after month, living with Bob. Bob had tried to convince himself that these people, too, di really care for him. Eventually, however, he had to see their love and concern.

Assisting the long-suffering houseparents in th hausting labor of love, had been the less evident se of other Children's Home staff, the skilled guidan Lutheran Welfare Society workers, the team of a n psychiatric clinic, and the staffs of the local churc school.

The climate of the Children's Home also had nificant influence on his progress. The climate had created by the limited number of children care at the Home, by control of the types and severity problems of children admitted, by the pressur the group for more acceptable behavior, and b personalities, understanding, and concern of the m ty of the adults in his life.

Fortunately for Bob, our Home cares for only 15 children at any one time. (None of our Chil Homes today cares for more than 30 children a time, whereas twenty years ago up to 130 were for in one building.) Because the group was the houseparents were able to spend more time

One in a series on our Children's Homes

s It Worth It?

Ardell Banker, Superintendent
Bethesda Children's Home
Beresford, South Dakota

than they could if the group had been larger. s way the all-important building of good relation- with adults could take place.

controlling the admission of children we are also o influence the climate. For example, since Bob everal other children had difficulty in controlling impulses to acquire other people's property, addi- children with similar problems were not added group. Therefore most of the group did not see ıg as a proper type of behavior. As Bob felt the ons of the group, he was inclined to apply the s to his own impulses to steal.

n, too, the personalities, attitudes, and active con- of the Children's Home staff and other adults l create the proper climate for Bob. Children are imitators (for example, watch pre-school children mirror their parents' actions and words over and Since the staff in large part provided a good ole for Bob and demonstrated understanding and n, his development was largely in a positive, ac- ole manner.

ough satisfying relationships with these adults, Bob ble to sense their concern for him. Eventually ttle tough guy was able to admit to himself that ne really did care, and he slowly began to respond. months later he was able to make his simple gnificant comment, "I like people." As his rela- ips developed, he underwent painful alterations earlier habits, values, and ambitions. Even his and choice of companions were affected as he d to gain acceptance from the adults.

ob can continue to experience these satisfying rela- ips with adults, he will have a stronger feeling ll is well in life. He will be on the way toward lf-respect as well as true concern for others. There robably be evidence of increased patience and self-control, toleration of frustration, better self-understanding, and reduced anger and destructiveness. Not least of all there might be a growing knowledge of and relationship with our Lord Jesus Christ. (Bob, like most of our children, is a "babe" in Christ even though physically he is well developed.)

Our Children's Home is preparing Bob for performance as a mature adult through helping him develop and maintain a liking for people. The Home is providing a ministry of mercy to a somewhat unlovely, hard to love, emotionally upset boy. This same type of work is being carried on by each of the seven Children's Homes of our Church. Our Church is investing from $2,500 to $10,000 in each Bob or Mary who is being cared for at our Children's Homes. The amount varies according to the length of each child's stay and the number and types of staff employed to do this work.

Is it worth it? There would be no hesitation if Bob were suffering from a visible physically crippling injury or disease. However, many people are not so sure, particularly when one can't see Bob's injuries except as he acts like a "brat" (the currently popular label is "juvenile delinquent"). Some wonder why we should bother when Bob is really not a Lutheran anyway, when Bob appears to have so little appreciation, when the possibility exists that Bob might revert to his old ways, and when we could fill our Home to the rafters with "nice" children who would not smudge the reputation of the Home.

Again, is it worth it? What if this were Cousin Martha's boy? What if this were your own Bob or Mary? Perhaps the following comment by Martin Luther has a relationship to the matter—"So this is now the mark by which we all shall certainly know whether the birth of the Lord Christ is effective in us: if we take upon ourselves the need of our neighbor."

The Story of ECV - Part 2

What's Behind the Increases?

Rolf E. A

Why did some congregations and circuits register such astounding increases when they set their own objectives for giving to the budget of the ELC instead of accepting the quota apportioned to them? A few circuits set goals for 1957 benevolence giving that were more than 100 per cent greater than their last apportionment. In contrast, others made almost no increase, or even showed a decrease.

Was it economic conditions that made the difference? Or geographic location? Did rural and city congregations respond differently? Did the age of the congregation enter in? Had those that made the greatest increases failed to do their share before?

Complete answers could not be given without a detailed study of individual congregational records. But on the basis of available data a few observations can be made.

The first is reassuring. It is not just a few circuits that are making phenomenal increases while the rest lag behind. The increases are general throughout the Church. This suggests that the increase is a result and an indication of spiritual growth, and is actually a studied step toward maturity. It is not something done on impulse or dependent on factors that are subject to sudden change.

For example, the severe drouth in parts of the South Central and South Dakota districts seems to have affected the increases less than one might expect. it is true that in some cases the rural circuits are what below the national average, no general tren be noticed. With few exceptions city and rural con tions responded in about the same way.

The only exception to the national pattern was Far West, especially in the California District. The increases were consistently greater than the av This suggests that the younger Home Mission ch may actually have been more mature in the area o ardship and thus better prepared to voluntarily a their share of the synod's responsibility. Probabl is because of the attention paid to instituting sound ardship policies from the beginning of such con tions. However, the prevalence of single congre parishes and the fewer pastoral vacancies undou were a factor as well. Yet at the same time, or find circuits with many vacancies that also reg great increases.

A second observation is that many of the great creases percentage-wise were made in circuits tha viously were far below the national giving avera fact many of them are still below average in sp their marked improvement. At least ten circuits inc their benevolence goals 90 per cent or more. Yet these did not reach the national average per conf member of $9.20. (See Table I.)

Table I

Circuits Making Greatest Percentage Increases

Circuit	Percentage increase over last appor.	Percentage increase over 1956 contributions	Previous giving per confirmed member	Per co mem obje
Brainerd	148.1	38.0	....	
Southland	133.8	16.2	6.96	
Los Angeles	126.7	20.2	5.88	
Mitchell	124.4	39.3	6.13	
Sacramento Valley	117.0	66.1	5.63	
Denver	107.3	68.0	4.11	
Black Hills	99.9	66.3	3.92	
Range	94.5	14.6	....	
Pacific	91.3	39.7	4.70*	
Swift Current	90.4	71.8	5.33*	

* Canadian congregations were not included in the Luther Seminary Development Fund

s observation leads to the inescapable conclusion he apportionment system, whatever its past values, ow in fact limiting the giving, and thus necessarily he spiritual growth, of many congregations. If so, high time we ended apportionments!

ny congregations were being guided in their giving apportionment which was too low because it did ke into consideration recent growth, spiritually or mbers. It was too easy for the circuit apportionment ng to take care of additional needs each biennium commending a flat percentage increase for all. made it easy for congregations to neglect to conseriously their responsibility or their potential. For congregations, where goals had been set too low, pportunity to make their own goals provided a nge to take a great forward step. It is probably in these congregations that last fall's Every Congregation Visits were most beneficial.

However, the fact remains that in general it is the congregations with the best previous standard of giving that remain the leaders. Yet the apportionment system may have stunted their growth too. Since their apportioned amount was being raised, it may have been easy to assume that everything was well. The congregation might thus fail to examine its own need to give or its potential for supporting the Church's work. In any event, when apportionments were ended, circuits that had contributed the most in the past also took a new step to larger responsibilities. In their cases, of course, the percentage increases were not so impressive, but the amounts being given were significant. (See Table II.)

Table II

ircuits With Highest r Confirmed Member Contributions

Circuit	Previous giving p. c. m.	1957 objective p. c. m.	Percentage increase over 1956 budget contributions
Alaska	7.18	13.24	44.7
Havre	8.73	12.52	43.3
Sacramento Valley	5.63	12.14	109.8
Illinois	9.00	11.63	26.4
Watertown	7.89	11.62	47.4
Southern Alberta	7.88	11.60	34.1
Madison (S. D.)	8.15	11.53	43.3

by this change in policy some congregations that agged behind were spurred to do their share. Others were already in the forefront were motivated to leadership of which they were capable but had previously attempted. In both cases the advances were not the result of variable local factors, or ures, or methods. Rather they were the result of egations recognizing their responsibility in Kingwork. Stewardship training in the congregation, reg in individuals recognizing the blessings and cornding responsibilities that are ours in Christian continues to be the most important factor in what Church can do in its benevolence program.

o facts presented in the Every Congregation Visits, dition to the needs of the Church and the spiritual to give, had much to do in awakening congregato a better sense of responsibility. One was the ge amount being contributed by each member of Church. The other was the proportion of congregal income being used for church-wide benevolences. the last ten years the income of our congregations than tripled. Yet the amount contributed to the ELC budget was not even doubled, as may be seen from these figures:

Year	Total Congregational Income	Given to ELC Benevolences
1947	$9,972,890.00	$3,677,505.00
1956	32,481,327.00	6,615,262.00

Some circuits discovered that they were contributing an average of only about two dollars per adult member to the work of the ELC per year. The average contribution per confirmed member to the ELC budget (in 1954) was $5.02, putting us next to the bottom of major Lutheran bodies, and far below some other denominations. Even counting all denominational benevolences, the ELC stood only eighth among Lutherans, with an average of $7.99 per confirmed member.

In setting objectives for 1957 the congregations of the ELC took steps to improve the situation, as may be seen in Table III.

(Continued on page 619)

EDITORIAL

Immigration Laws and the Church

It is not often LUTHERAN HERALD urges its readers to "write to their Congressmen" in support of or in opposition to some specific matter. We are doing so today in the conviction that it is necessary that the Churches give expression to their opinion, or, rather, that individual Christians do so, in a matter which affects the Churches.

It is no secret that the present immigration laws of the United States have made it very difficult for many refugees from European countries to enter the United States. The fact that the President of the United States had to resort to extraordinary measures last fall, in order to make place for a few (far too few) Hungarian refugees, proves that point. As a matter of fact, there are many who feel that the entire immigration law, as now constituted, is anything but ideal for the welfare of the country.

Our decision to write this editorial was crystallized by a letter recently received from Dr. Cordelia Cox, director of the Lutheran Refugee Service. This is the organization which serves the National Lutheran Council and the Lutheran Church—Missouri Synod in all refugee matters. Under date of May 20, Dr. Cox wrote:

"The only hope for immigration legislation now or in the future lies in the expressed interest of the people of America. If our Lutheran people, acting individually and in groups, would press for legislation now and, failing at this time, press for it again in the fall, we could build the sentiment in Congress which would bring favorable results. I believe many Lutherans would speak out if they but realized the importance of their doing so."

Last January, the National Lutheran Council passed a resolution respecting the immigration laws. That resolution is as follows:

> BE IT RESOLVED: That the National Lutheran Council record its judgment that amendments to the Immigration and Naturalization laws of the United States are desirable, to accomplish, among others, the following objectives:
>
> (1) Amendment of present discriminatory provisions through modification of or a workable substitute for, the "national origins quota system."
>
> (2) Increase in the number of persons admitted annually sufficient to provide for both normal and emergency immigration requirements. A formula by which one sixth of one percent of the population of the United States based upon the 1950 census, or approximately 250,000 perso would be admitted annually, should be adequ for these requirements.
>
> (3) Pooling of unused quotas in each year for in the succeeding year, to be used for refug and other compassionate cases, as well as special groups whose admittance into the Uni States is deemed to be in the national intere
>
> (4) That suitable legislation be enacted at the earli practicable date to give Hungarian refugees, mitted to the United States as parolees, the sta of aliens legally admitted for permanent re dence.

We feel deeply about this matter, because we re what an inestimable blessing has come not only t United States, but to hundreds of thousands of hom refugees through the special Refugee Relief Acts du the past years. The time for such special acts is prob past. What the United States now needs is a revi of its entire immigration policy. We believe that suggestions made by the National Lutheran Cou would be a vast improvement.

We are not trying to coerce anyone in this matte may well be that there are readers of LUTHERAN HE who disagree with us completely. That is their privil even as it is our privilege to be on the other side. their privilege, if they feel thus inclined, to writ their Congressmen in a completely opposite tenor f the one we suggest.

Our concern goes farther than that. We believe this is an issue which is of particular importance to Christian people of our country. We further bel that the representatives in both Houses of the Cong want to know what we think about this subject.

A large number of bills concerning immigration before the Congress. Which of them is the best shall not attempt to say. We are more concerned our representatives and senators shall know in broad line what our feelings are in the matter. Then they in a position to decide which of the various bills should support.

Since 1948, the Lutheran Refugee Service has assis more than 55,000 refugees to resettle in the United Sta By and large, these people have been a blessing to country and have themselves been blessed. This i two-sided blessing we want to see continued. Onl revision of the nation's immigration policies can ass that it will be.

:calaureate Services Again

w that the last Commencement address has been ered and the ink is dry on a few million high l diplomas throughout the land, may we have our dic say about Baccalaureate services. Some readers emember that we have on more than one occasion isly questioned the propriety of official Baccalaure- rvices which graduates are required to attend. We n to add that we have found that some of our read- isagree very sharply with our stand. That is as it d be.

vertheless, we return to the subject because, as the go by, it is borne in upon us with increasing force situations arise which are decidedly unfortunate, otally unnecessary.

ring the Commencement season just past, we have ead of much trouble or embarrassment in the r Midwest. However, various news items from parts of the country inform us that the problem ll real. For example, in a West Virginia town, y-two Roman catholic members of the high school uating class were barred by their principal from tak- part in commencement exercises. The reason? Because their priest had forbidden them to attend Baccalaureate services in a Protestant church. The students were not refused graduation; their diplomas were given to them privately following the public ceremony.

It is that sort of thing that bothers us. There are people—and they are not confined to the Roman Catholic Church—who find it against their conscience to participate in union Baccalaureate services. Agree with them or not. That is not the point. We are in full agreement with what the priest in the West Virginia town said, namely, that requiring the graduating class of a public high school to attend a religious service as a part of Commencement is "a violation of the right of free exercise of religion."

We say again what we have said before. Why not discontinue the formal Baccalaureate services? In place of them why not institute the custom of each congregation having a special service at which the graduation from high school of its young people is noted? We believe now as we have for years that public Baccalaureate services are a disruptive influence in many a fine community. Too often they lead to unfortunate situations.

e Best Evangelist in the World

reader recently sent us an editorial entitled "Evan- s," clipped from the *Chicago Daily Tribune*. It s about Dr. Billy Graham with sympathy and un- anding. Then it turns its attention to "thousands s famous and less glamorous clergymen, who day day are also carrying heavy burdens for the cause ligion." The reference is to "ministers and priests rarely get their names in big newspapers and who in their lives are likely to preach before a large egation." The editorial goes on to pay the parish r one of the finest compliments we have seen from ilar source. The two closing paragraphs are worthy uotation:

heir evangelistic campaign runs continuously, altho usually don't call it a revival. Sometimes they have rk for months or years to make one man a convert. of their best work is done outside the churches— e bedside of the sick and dying, in the homes of hioners who are in trouble, in the jails and other utions for unfortunate people. Often they are ed to work with meager equipment and unreliable elpers. Always the job is too big for them—too big nyone.

hese unsung evangelists are not organized into a and their pay scales, by labor union standards, hockingly low. Yet somehow they remain cheerful, each year more young men join their ranks, knowing that neither fame nor fortune will ever come to them. Long after Dr. Graham and other famous personalities of the religious world have left the front pages, an army of faithful parish ministers and priests will still be carrying on the Lord's work."

Many years ago a book appeared which, if memory serves, carried the title, *The Minister His Own Evangelist*. We may not have that title absolutely accurate, but that was the general idea. The point of the book was that the local pastor does not really need to call in outside help for evangelistic purposes. He is, quite possibly, his own best evangelist.

To be sure, we believe that we have made quite plain over the years our deep appreciation of what the Department of Evangelism is doing in our Church. And long before there was an organized department, the evangelists of the Church were doing a magnificent job. Let not what appears here be construed as minimizing the marvelous work which the evangelists have done and are doing. We would be a much poorer Church were it not for their ministry.

Nevertheless, we are happy when a popular newspaper like the *Chicago Daily Tribune* goes out of its way to write as it does regarding the work of the parish pastor. After all is said and done, the parish ministry is the continuing work of the Church.

Dr. Chitose Kishi
President, Japan
Ev. Lutheran Church

Dr. Hans-Werner Gensichen
German citizen,
Prof. at Gurukul
Theol. College,
Madras, India

Bishop Bo H. Giertz
Diocese of
Gothenburg,
Sweden, Chaplain to
the King

Dr. Edgar M. Carlson
President, Gustavus
Adolphus College,
St. Peter, Minn.

Bishop Friedrich Krummacher
Evangelical Church
of Pomerania

DAILY SCHEDULE FOR THE 3RD ASSEMBLY of the Lutheran

(Tentative)

THURSDAY August 15		FRIDAY August 16	SATURDAY August 17	SUNDAY August 18
9:00 a.m. *Meeting of:* Lecturers Discussion Group Leaders Worship Leaders Bible Study Leader	**8:00**	simultaneously	BIBLE STUDY *Leader:* Dr. Janis Rozentals	
	8:00	*	PRAYER SERVICE *Leader:* Dr. T. O. Burntvedt	MORNING WORSHIP IN TWIN CITIE CHURCHES
	9:00		MATINS	
10:00 a.m. *Groups:* Discussion Group Leaders Dr. F. C. Fry, Chairman Worship Leaders Dr. J. Rilling, Chairman	**9:30**	PLENARY No. 1 *Address:* Bishop Hanns Lilje *Report of Executive Committee:* Dr. Carl E. Lund-Quist	PLENARY No. 2 *Report:* Dept. of Theology *Lecture:* (Sub-topic 2) Dr. Hans-Werner Gensichen *"The Unity of the Church in Christ"*	
2:30 p.m. Buses leave for St. Paul	**12:15**	Committees, Interest Groups, etc.	Committees, Interest Groups, etc.	
3:30 p.m. RECEPTION (Rotunda of State Capitol)	**2:30 to 3:15**	PLENARY-Cont. *Lecture:* (Sub-topic 1) Dr. Chitose Kishi *"The Freedom We Have in Christ"*	3:00-5:30 DISCUSSION GROUPS	
	3:15 to 5:00	DISCUSSION GROUPS	3:00-5:00 VISITORS' PROGRAM *"Church and State"*	5:00 (tentativ FESTIVAL OF HYMNS (Public Event at Parade Stadiu
7:00 p.m. Processional to form at Central Lutheran Church		VISITORS' PROGRAM *Orientation:* Dr. Carl E. Lund-Quist		
8:00 p.m. OPENING SERVICE *Preacher:* Bishop Lajos Ordass (Auditorium)		**6:30** BANQUET Limited ticket sales (Leamington Hotel)	PUBLIC EVENT *"Our Mission at Home in the Congregation"* *Speakers:* Dr. George Aus Dr. Reinold von Thadden-Trieglaff (Auditorium)	
	9:30		EVENING PRAYERS	

* 8:00-9:30 a.m. Friday, August 16: Holy Communion Service sponsored by Central Lutheran Church

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THEME *"Christ Frees and Unites"*

TUESDAY August 20	WEDNESDAY August 21	THURSDAY August 22	FRIDAY August 23	SATURDAY August 24	SUNDAY August 25
BIBLE STUDY *Leader:* Dr. Janis Rozentals	**BIBLE STUDY** *Leader:* Dr. Janis Rozentals	**BIBLE STUDY** *Leader:* Dr. Janis Rozentals	**BIBLE STUDY** *Leader:* Dr. Janis Rozentals	**BIBLE STUDY** *Leader:* Dr. Janis Rozentals	
PRAYER SERVICE *Leader:* Dr. T. O. Burntvedt	**PRAYER SERVICE** *Leader:* Rev. Karl Wilhelmsen	**PRAYER SERVICE** *Leader:* Dr. T. O. Burntvedt	**PRAYER SERVICE** *Leader:* Rev. Karl Wilhelmsen	**PRAYER SERVICE** *Leader:* Dr. T. O. Burntvedt	**MORNING WORSHIP IN TWIN CITIES CHURCHES**
MATINS	**SUFFRAGES**	**MATINS**	**SUFFRAGES**	**MATINS**	
PLENARY No. 4 *Report:* Dept. of World Service *Lecture:* (Sub-topic 4) Dr. Edgar Carlson *"Free for Service in the World"*	**PLENARY No. 5** *Report:* Dept. of Information *Lecture:* (Sub-topic 5) Bishop Friedrich Wilhelm Krummacher *"Free and United in Hope"*	**PLENARY No. 6** *Report:* Committee on Latin America *Elections*	**PLENARY No. 7** *Reports:* Commissions on Stewardship and Congregational Life International Affairs *Report and Discussion:* Sub-topics 1 & 2	**PLENARY No. 9** *Report:* Commission on Education *Report and Discussion:* Sub-topic 5	**10:00** (Saturday) CHILDREN'S FESTIVAL (Parade Stadium)
Committees, Interest Groups, etc.	Committees, Interest Groups, etc.	**FREE TIME** SUGGESTED TOURS: (1) Southern Minnesota Farms	Committees, Interest Groups, etc.	Committees, Interest Groups, etc.	**4:00** THE CONCLUDING FESTIVAL SERVICE • Inspirational Summary of the Assembly
DISCUSSION GROUPS	DISCUSSION GROUPS		**3:00-5:00** **PLENARY No. 8** *Report:* Commission on Inner Missions *Report and Discussion:* Sub-topics 3-4	**PLENARY** (If needed)	
VISITORS' PROGRAM *"Nationalism and the Indigenous Church"*	**VISITORS' PROGRAM** *"Inter-Church Relationships"*	(2) Twin City Industry		**3:30** **YOUTH PARADE**	
PUBLIC EVENT *"Our Mission to Those in Need"* *Speaker:* Bishop Otto Dibelius and other leaders (Auditorium)	**PUBLIC EVENTS** Festival of Music The Thomanerchor (St. Thomas Boys' Choir) of Leipzig, Germany (East Zone) (Auditorium)	(3) Twin City Libraries and Museums (4) Southern Minnesota—Le Sueur "Green Giant" Canning Factory, St. Olaf College, Vasa Church	**PUBLIC EVENT** *"Our Mission in International Affairs"* *Speakers:* Dr. O. F. Nolde and other leaders in world affairs (Auditorium)	**YOUTH RALLY** *"Our Mission to the Youth of the World"* *Speaker:* Bishop Hanns Lilje (Parade Stadium)	(State Capitol Approach St. Paul)
EVENING PRAYERS			EVENING PRAYERS		

: Holy Communion sponsored by Central Lutheran Church

All unshaded areas are free and open to the public
Open to public but tickets must be purchased for these events
Restricted to delegates and official visitors

Conference Sidelights

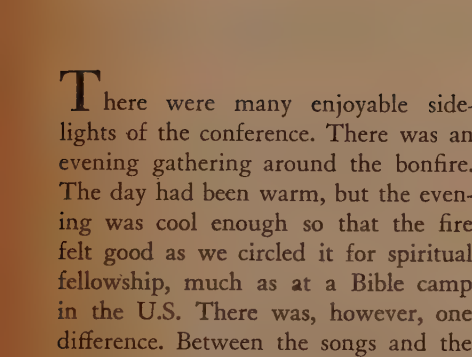
Rolf A. Syrdal

There were many enjoyable sidelights of the conference. There was an evening gathering around the bonfire. The day had been warm, but the evening was cool enough so that the fire felt good as we circled it for spiritual fellowship, much as at a Bible camp in the U.S. There was, however, one difference. Between the songs and the testimonies we could hear the frenzied drum-beating of a pagan dance accompanied by hoarse shouts off in a distant pagan village. Here was the contrast between the calm faith of the Christian and the fruitless, feverish tempo of a pagan faith without hope—a contrast that would not let the missionary forget his task even when he sought to withdraw for the moment in quiet meditation.

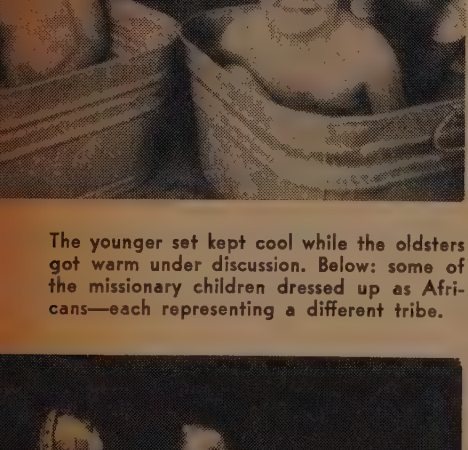
Then there was the "fun-night," when business was forgotten and young and old joined in games and skits and songs. Two young missionaries had dressed up as a tottering old couple retiring from the field, singing,

"I'll never take another grain of quinine—when I retire
Nor paludrine, nor Atabrine, nor saccharine—when I retire
I shall not swat anopheles mosquitoes—when I retire
Nor dig for families of jiggers in my toes—when I retire

No sandfly shall alight on me and leave a bump—when I retire
Osun shall never bite and run and make a lump—when I retire
Old cockroach shall not spit on me again, the pest—when I retire
Nor driver ants chase me from my downy rest—when I retire.



The younger set kept cool while the oldsters got warm under discussion. Below: some of the missionary children dressed up as Africans—each representing a different tribe.



There were more verses, but we will spare you the rest. Some of the children had dressed up as Africans—each representing a special tribe—dressed as they are *when* they are dressed. After the brief hour of fun, business sessions were resumed.

Late one afternoon Chief Meiganga came in a truck to pay his respects to the missionaries. He sat in the cab of the truck. The rest of the truck was full of his men, blowing horns, yelling out praise to their chief as they rode along. A noisy parade from the chief's compound to the mission. As soo the chief arrived the truck went for another load of men. The was doubled, but finally abated a gave special greetings to him from Word of God, and as a brief prog was presented for him.

He is a Mohammedan, but is friendly to the mission. The mi has also shown great friendlines him. The day we arrived in Meig there was a fire in the town. The can homes, with their grass roofs, easily, and in a little while about houses had been burned. The mis aries took up an offering for the ple who had lost their possessions, sent it to the chief for distribut This token of sympathy was deeply preciated.

On the last day of the confer two of the missionaries and I wer call on the chief. We had a reque make. It had been decided that theological seminary should be e lished in Meiganga. We needed a of ground for the campus, and a him for a site that was very n desired for this institution. He im diately said that the mission could it. He mentioned that others had w ed it. He had turned them down— the mission would get it.

We called on the French officia the district at the same time. He, is friendly and helpful, and was ha to approve of the land for our The French officials are appreciativ the work performed by the miss and have in most cases become sonal friends of the missionaries helpful in their work.

There were other sidelights that place during and between sessio Dr. Eastwold half-soling his sh while he listened in on the discuss two young women caught cutting flannelgraph material while sess went on; the younger set keeping while the oldsters got warm u discussion; greetings from the Afr church by Rev. Andre Garba.

Conference, with its varied activ and interests, is always interesting ways inspiring. There was unity purpose and deep consecration. were dedicated to the big task be them. This task was the center of thought and action.

HAT'S BEHIND THE INCREASES?

nued from page 613)

Analysis of 1957 Objectives by Districts

Table III

District	Number of congregations	Congregations w/ objective of $10 per c. m.	Congregations increasing goal over 100%	Previous average p. c. m.	1957 average p. c. m.
Eastern	466	190	79	6.66	9.21
Northern Minnesota	384	69	53	5.43	7.51
Southern Minnesota	336	199	31	7.23	9.51
South Central	185	110	26	8.11	10.35
South Dakota	280	125	64	6.99	9.70
North Dakota	501	160	80	5.93	8.37
Rocky Mountain	147	93	90	7.72	10.40
Pacific	111	49	27	6.66	9.57
California	76	43	22	7.20	11.05
Canada	201	58	39	6.19	8.44
ELC	2687	1096	446	6.87	9.20

even the new average of $9.20 will place the ELC third among Lutherans in giving to their budget, eventh if that figure should include all denomina- benevolences. And that does not allow for any sponding increases other Lutheran groups may have since 1954.

erefore it can be seen that we have not taken the step toward stewardship maturity. But asking con- tions to set their own budget goals is a step, and in ight direction. We may expect further steps in the direction of maturity as congregations become more used to doing things this way. As greater amounts are invested in the work of the Synod, there will be a growing interest in this work. In addition, the goal of a congregation ought no longer to be to contribute an arbitrary sum of money but to fulfill more adequately its responsibility as an adult partner in the work of Christ. The result will almost surely be a more faithful carrying out of the mission Christ has left to His Church.

et All You Can

Harold B. Kildahl

THE FIRST SUNDAY AFTER TRINITY
June 23, 1957
Text: Luke 12:13-21

ristian! Get all you can of this world's goods. Go it, work and save and accumulate. It is not wealth the Lord condemns. It is the selfish attitude toward h and the selfish use of wealth that concerns the , and these He roundly condemns.

e mission enterprise depends upon wealth, and the d of the Word relies upon wealth. The welfare of Christian Church depends upon wealth, the shared h of Christians. Therefore, get all you can through st means.

o long, far too long, the Christian Church has been ndent upon the ability of its mendicant pastors for ey with which to work. It gets a bit disgusting to ways and forever asking for money. It becomes frus- g, to say the least, to be confronted time after time the reality of a treasury in need. It surely must be thing close to nausea that the church member ex- nces when he is besieged time after time with the request to give, especially to Christian missions. It really doesn't "stack up," you know. It really doesn't make sense at all.

The parable of the rich man and his barns was not told to discourage the Christian from seeking wealth. It wasn't told to put the spotlight on the virtue of poverty. It was told to demonstrate the futility of selfish use of wealth. Unfortunately, there are still some who are selfish in both attitude and use of wealth. No doubt there are some even in the Church. And they, poor souls, have an idea that life is really good when they have possession of an ever-increasing amount of this world's goods. But it just isn't that way.

Christian! Get all you can of this world's goods, but do it for a real purpose. Do it so that you will have more to give, more to share, more to invest in the Christian Church and its program. There is a whole world waiting for Christians to come to the rescue, waiting for the Christian Church to minister to the needs of people, waiting for the Christian in this world to be really Christian—the shared wealth of people just like you.

Meditations for the Family Altar

J. R. Heste

TOWARD THE SECOND SUNDAY AFTER TRINITY

The Epistle: Romans 1:18-25 — **The Gospel: Luke 14:2**

Monday, June 24
SHOW YOUR LOVE
Read I John 3:13-18

We know that we have passed out of death into life, because we love the brethren.

The great theme of the life in Christ is love. It is God's love that made salvation possible in the redeeming work of Christ. It is God's love that sends Him seeking fallen man, and raising him up out of the death of sin to the life of righteousness. It is love for Christ on the part of the restored sinner that fills his heart and mind and soul.

This love is for Christ and for all "the brethren." Are we showing this? Is there a pity in your heart for all the oppressed? Is there a longing in your heart for the saving of the lost? Your prayers must always be in remembrance of these. And your hands must lend themselves to the doing of good works for your fellow men. When the heart is opened by love, the hands are opened for service. "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren."

Let Thy love abound in me, O God. Amen.

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Tuesday, June 25
THE REASON
Read Luke 14:16-24

"But they all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it; I pray you, have me excused.'"

It is an old, old story—the use of the excuse, especially in connection with the call of God to come into the Kingdom. And the excuses offered are always the same. In the Parable the excuses offered had to do with business matters and a social event. Today it is the same. "I'd like to get down to business with God, but just now I am pretty well taken up with other matters."

Excuses are one thing and reasons are another. A man said: "That's your excuse; now, what's your reason?" We make excuses because of the reason. People beg off from Kingdom work because they are not interested. Jesus knew that when He was telling this Parable.

We will always contrive to do what we really want to do. If we are anxious to be right with God there is nothing in this world that can stop us.

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Wednesday, June 26
PROOF OF GOD
Read Romans 1:18-23

Ever since his creation of the u his invisible nature, namely, his et power and deity, has been clearly perce in the things that have been made.

The longer the earth stands the r men agree that behind the universe t is God. The vastness of space and precision of movement of the planet space points to an Intelligence gover all things. Even in the little, comm everyday things God may be seen by enlightened eye. The petals of a flo are a miracle in themselves. The m ment of a tiny drop of water from hair root of a tree to the last leaf on the branches is a journey that scientist can explain.

Paul, in speaking about the evide of God in nature, was pointing out some people "blind" themselves aga God, claiming that He does not exist. know He does because of His Word. we may support that belief in lookin the world about us. And the more we Him the more we worship and thank H

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Thursday, June 27
BE MERCIFUL
Read John 8:1-11

He stood up and said to them, "Let him who is without sin among you be the first to throw a stone at her."

It isn't that Jesus was telling these men that sin didn't matter. He was not saying to these scribes and Pharisees, "What if you did catch this woman in sin that according to the Law of Moses must be punished by death." The thing that He was emphasizing at this moment was mercy.

Mercy is a wonderful quality we must learn from God and His Son, Jesus. In our personal lives we should be grateful that God continues to care for us despite our unworthiness. We should not be happy for sin whether it be in ourselves or in others. When we see it in others we cannot judge them but we can help them in mercy, remembering our own frame, our own humanness.

Had these men had their way, the woman would have been killed on the spot. Because Jesus showed mercy, she accepted forgiveness and spent the rest of her days in humble service to Him.

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Friday, June 28
FORTIFY IT
Read I Peter 1:3-11

Therefore, brethren, be the more zealous to confirm your call and election, for if you do this you will never fall.

Peter is pointing out that faith is a very great possession. By it God grants His precious promises; through it we escape from the corruption that is in the world. If you lose it, he is saying, you lose everything.

A Christian must never take his faith for granted. Being grateful for it he must do everything he can to fortify it. Let it work. The more it is put to work the stronger it becomes.

It is an old secret that if you ask someone to do you a favor, they like you better for it. The bond of friendship grows stronger. The same truth applies in our relationship to God. The more we let our faith show itself in our lives, the more "trophies" we gather, hours spent in good service, the stronger our faith and relation to God.

The best way to keep your faith is to see that you don't lose it!

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Saturday, June 29
ONE WAY STREET
Read Luke 9:57-62

"No one who puts his hand to plow and looks back is fit for the k dom of God."

Many people came to Jesus in His on earth, all full of excitement a joining up with His cause. It may surprising to some that Jesus was quick to welcome them to His circle followers. But He knew what was in heart of man.

The glamor of the Kingdom attra many. The hardship was hidden from eyes of those who gushed enthusia Jesus made it clear that there was hard and heartache, suffering and self-denia they would come into the kingdom kn ing this, or better, in spite of this, they would be sincere and worthy.

The route of the Kingdom is a way street. The traffic goes ever tow the purposes of God. There is no turn back, except on the part of those who to keep themselves close to God and the vision of the Kingdom fade from t eyes.

Keep me going on Thy way. Amen.

orrespondence

e Floor Is Yours

would like to add my voice to the
ıy congratulations you've been re-
ing recently on the very pleasing
provements in the LUTHERAN
RALD—both from the standpoint of
ent and that of presentation.
we can have this fine a magazine
, I can hardly wait to see the won-
ul magazine of The American Lu-
an Church a few years hence.
pecifically, I am happy to note an
arent change in editorial policy with
rd to the Correspondence page,
apparently not placing any great
riction on the contents of letters
ted. I heartily approve of this
nge, as it surely stimulates some
resting discussions, even though it
occasionally result in the publica-
of some rather peculiar opinions.
or example—perhaps an extreme
mple—I should have supposed that
nder Scott" was a "good, typical,
theran' " name (if there may be
to be such a thing). But now
)n Collars and Tobacco," Corre-
ndence, page 497, LUTHERAN
RALD, May 14, 1957) it appears that
ay be that of a person with rather
sual views (for a Lutheran)—
ws, one might say, considerably
re typical in one of the "Pentecostal"
s.

A SERVICEMAN

ral Life

)n behalf of the Red Oak Grove
gregation, I want to express our
reciation for the picture story of
congregation at work and worship
ich appeared in the recent "Rural
e" issue.
Ve feel signally honored in being
cted for this feature article, especial-
n view of the many congregations
ally, if not more, deserving of the
or.
he article was tastefully presented
naturally our people were delighted
with it. Undoubtedly it will serve to spur us on to greater Kingdom effort.

May I add my compliments to the many you are receiving concerning the new features and attractive appearance of the HERALD. It is an official organ of which our Church can be truly proud.

(The Rev.) NEAL S. JOHNSON
Austin, Minn.

►As a former rural pastor let me say a three-fold Amen, Amen, Amen, to the article "Heart Trouble?" in the May 21 issue, by Pastor Obert S. Hoven.

(The Rev.) MARVIN A. JOHNSON
Grand Forks, N. Dak.

The Church's Children

►We are most happy to see the new series on the ELC children's homes which is being run in LUTHERAN HERALD. The kind of explanation which is being offered to your people should go a long way to build a firm body of understanding and conviction about the church's work in the children's field.

Most particularly, however, I want to express my deep thanks for your excellent editorial in the May 7 issue. From the title on down it was a straightforward, hardhitting statement. Those of us who are giving our lives to serving the church's children appreciate this kind of convinced and thought-provoking presentation.

BENJAMIN A. GJENVICK, Exec. Dir.
Lutheran Welfare Society of Wis.

Home Sweet Home

►Kindly consider the shock I received when I read the article in LUTHERAN HERALD, May 7th edition, entitled "Home Sweet Home." Seventeen years ago we purchased our first "mobile home." My children, aged 16, 13, and 10, have never lived in any other type of home.

I have never felt that Christ cannot dwell in the Christian trailer as well as in a Christian house. It is indeed sad to realize that some people cannot understand the superior living conditions most trailer folks experience compared to old, dilapidated, often overcrowded tenement dwellings. Naturally your $15,000 and upward priced homes are desirable—should your objective be only material wealth!

To be more specific, we have been able to help our Church probably more because we do try to live within our budget, which we could not if we followed the crowd that thinks only of living a superficial life.

LESTER H. ANDERSON
Williams Bay, Wis.

Roast Preacher

►Just a short note to inform you of the manifold rich blessings I receive from reading LUTHERAN HERALD. Thank you so much for all this good material. Also the "New Look" with which it has been attired.

I just read E. N. Rolfsrud's "Roast Preacher" in No. 19. Thank him most heartily for bringing that subject before our eyes. I believe a good many of us need just such a reminder.

SELMER K. BERG
Minneapolis, Minn.

Church Membership

►Having read, with interest, the exchange of opinions between Mrs. Gabrielson and "W.H.G." I would like to ask this question. Why is it that some dear Christians seem to shun church membership as though it should not be considered a part of Christianity? Is it because of some private bitter experience or a lack of understanding?

To me a part of Christian faith is the privilege of church membership. Of course salvation does not depend on church membership, but a warm feeling of Christian fellowship always comes from being with other dear Christian friends worshiping God in His House.

MRS. GLEN A. BRODALE
Humboldt, Iowa

THE CHURCH in Today's World

"Foreign Missions" Abolished

The 169th General Assembly of the Presbyterian Church in the U.S.A. approved a proposal to discontinue the denomination's Board of Foreign Missions. In its place there will be set up a Commission on Ecumenical Mission and Relations. The new group will replace both the board and the Permanent Commission on Interchurch Relations.

This is believed the first such action taken by a major Protestant denomination.

Dr. John A. Mackay, president of Princeton Theological Seminary and a board member, explained the proposal. He said a "crucial moment" had been brought about in the missionary movement "not by its failure but by its success." This posed the problem whether the missionary movement should be integrated into the ecclesiastical movement, he said.

Ordass Interviewed

The relationship between Church and State in Hungary "has very much improved," it was asserted by Bishop Lajos Ordass, Primate of the Hungarian Lutheran Church, on his first visit to a foreign country since 1948.

Bishop Ordass arrived in Salzerbad in lower Austria, near Vienna, on May 20 to attend a conference of pastors from Hungary, Czechoslovakia, and Austria.

The meeting was arranged by the Lutheran World Federation's Department of Theology to prepare the Lutheran Churches of southeast Europe for the Third Assembly of the LWF in Minneapolis next August.

In a television interview sent to New York, Bishop Ordass said: "We are very grateful for now having opportunity to re-establish contacts with our fellow Christians for whom we have been praying in these years and who have prayed for us. And we are very thankful for the invitation to participate in the Lutheran World Federation's Third Assembly at Minneapolis. The Hungarian Lutheran Church will then have the great opportunity to meet again with Lutheran fellow Christians all over the world, and we sincerely pray that this conclave will further the mutual understanding among the churches in the world."

Bishop Ordass said he was "glad to report" that the Lutheran Church in Hungary "is now free to arrange and provide for courses and conferences for lay people, both men and women, and for the youth." He said 13 conferences are being planned this summer.

Hits Mass Religion

A Protestant official, in an ad here, warned churches against pu too much faith in mass commu tions which he called "essentially a democratic process."

"When millions are gathered to one voice over radio or televisio good many individual voices silenced as a consequence," said Rev. Everett C. Parker of New Y director of the Congregational C tian Churches' Office of Commu tion.

Mass communications media do let people "test and argue and rea judgment through democratic per to-person involvement," Mr. Pa said. "They surround the audi member with ready-made intelle goods, just as they do with ready-m food and cigarettes and soap. He no more share in shaping his ideas t he has in making his material goo

While religious groups must mass communications, Mr. Parker s "we are not justified in using them substitute the impersonal ministry our broadcasters for the personal perience of the Christian commun which is the local church."

NISEI NAVY CHAPLAIN—Chaplain Peter I. Ota of Salt Lake City (left) is the fi Japanese-American chaplain in the United States Navy. He is shown with Chapl Francis L. Garrett, head of the training center at Bainbridge, Md., and Rev. and M Tosuke Ota, the new chaplain's parents. Both Chaplain Ota and his father are minist of the Presbyterian Church.

lly a "Success"?

e Billy Graham New York Cru- in Madison Square Garden is now s second month of operation.

though crusade officials continue nnounce staggering totals of at- nce and decisions (173,500 attend- e first nine nights, and 5,736 "de- s for Christ" were tallied), opin- among those who have been at- ng is divided as to whether the paign accomplishes the purpose for h it was intended.

raham himself was confident in nterview which followed the first weeks of the crusade. He said he "a feeling down deep, a glorious e in my soul," that the campaign in York would be a great success. arently this Graham inner sense to be the determining factor of length of the campaign, for he uoted again as saying, "This con- on, and how it progresses or re- ses, will be the deciding factor as hether we end the crusade June 30 cheduled, or run it through the mer."

ther observers of the crusade ex- sed troubled feelings. Editors of *Christian Century,* taking a studied at the methods and organization e $1,000,000 crusade were shocked s mechanization. They editorialized, this strange new junction of Madi- Avenue and the Bible Belt, the y 'Spirit is not overworked; he is looked."

ith all of its contrivances, the New k crusade could not fail, said the *Christian Century,* and that is just what worried them. "If only there were a chance it might have failed," they said, "how much more hope the church might have had from its success. If only there were something more real for Him to do, how much more at home the Spirit might have been in the Garden."

Names in the News

• Donald Heiges of Chicago, executive secretary of the Division of College and University Work of the National Lutheran Council, has been selected to deliver the Knubel-Miller lecture series in 1958 for the United Lutheran Church in America.

• A 26-year-old Texas minister of the Evangelical Reformed Church, the Rev. Ralph Weltge, has become secretary for work camps in the Youth Department of the World Council of Churches, Geneva, Switzerland. This summer more than 1,000 youths are participating in camps in 30 countries.

• The resignation of Dr. Fridtjov Birkeli as director of World Missions of the Lutheran World Federation has been announced. The Norwegian church leader will become general secretary of the Norwegian Missionary Society.

• Dr. Eric M. North has retired as senior general secretary of the American Bible Society after 30 years' service. He will continue as consultant to the society.

• Dr. P. O. Bersell, president emeritus of the Augustana Lutheran Church, was presented with a citation of Commander of the Order of the Lion of Finland by the Finnish government on May 14. He was cited for his interest in Finnish relief and rehabilitation work following World War II.

• Dr. Samuel Blizzard of Pennsylvania State University has been named the first incumbent of the new chair of Christianity and Society at Princeton Theological Seminary, Princeton, N. J.

• John Holzhueter, a senior in journalism and advertising at the University of Wisconsin, has been appointed editor of *Frontiers,* official monthly magazine of the Lutheran Student Association of America, for the academic year 1957-58.

• Mrs. Elizabeth Ehling was named assistant pastor of the interracial Church of the Master in New York following her ordination to the Presbyterian ministry.

Washington Comments

Gerhard Lenski

In Behalf of Lutheran Refugee Service

Our "Lutheran Refugee Service" has done excellent work. As one of the four agencies receiving the Chamberlain Award in recognition of its services, there can be no doubt as to the overall importance and efficiency of its effort. The sad fact, however, is that more work of this kind is desperately needed but, due to misinformation, lack of information, and general apathy, it is now not being done at all.

Special reference is made here to legislation dealing with immigrants, especially with those now falling in the refugee and displaced persons category. Here are brave people under severe pressure and in dire need, some of our own faith, seeking the shelter of our shores, yet denied entry into our land because of laws which obviously are outmoded, unsatisfactory, and long due for change. One critic puts it this way: "We do not drive 1920 cars. Why have immigration quotas based on the 1920 census, when we have censuses for 1930, 1940, 1950 and are getting ready for one in 1960?" An example of the present system reveals a favored country like Great Britain using about one third of its allotted number while other countries like Hungary with small allotments have long lists waiting to enter.

This whole problem is especially acute at this time. The last visa for refugees entering this country under

the Refugee Relief Act was signed December 31, 1956. Under the provisions of this visa the last group of refugees, some 1,250 (among them 195 assisted by Lutheran Refugee Service), arrived here April 30. Others, deserving and eager to come, must wait. Only a few manage to trickle through by being transferred to the German quota or being included in some special arrangement made for Hungarians.

Congress Delays

While need persists, Congress delays action. Three important bills continue to be buried in committee deliberations. The first, the Watkins-Keating Bill (S 1006 and H. R. 4205), embodies President Eisenhower's recommendations and greatly amends and improves our present Immigration and Nationality Act. The second, the Celler Bill (H. R. 3364), is likewise designed to replace the outmoded bill with more liberal features. The third, the Walter Bill (H. R. 4008), introduced by the author of the present bill, is drawn with the feeling that the present bill fairly well meets existing needs.

It is obvious that the sums to be appropriated for Foreign Aid will be astronomical in size, running into billions. At the same time, in this refugee and immigrant area where personal need is great and where far smaller outlays are involved, frustration and delay continue. In a recent issue of the *Congressional Record* Senator Jenner of Indiana comments caustically on the thousands of dollars spent by the government to send jazz bands to Russia and South America on tours of "cultural exchange." The same issue records some sharp criticism of Senator Kennedy's advice to give added millions to Poland. Other great spending projects loom, some as foolish as moonshine for breakfast. They engross the attention of busy Congressmen and clutter the works. Meanwhile the last visa expires and the last group arrives. Under such depressing circumstances the ancient prayer of God's troubled saint—"How long, O Lord, how long?"—takes on a new and truly tragic meaning.

Within the ELC

Mental Clinic Opened

A psychiatrist and a psychologist, both of whom are also ordained ELC Lutheran pastors, will head the new mental health clinic scheduled to open September 2 at the Lutheran Medical Center, Brooklyn.

The appointments of Paul A. Qualben, M.D. and John P. Kildahl, PHD., both of New York, have been announced by Mr. Alfred M. Olsen, president of the Center Board of Trustees. The clinic will be the first of its kind attached to a Lutheran hospital anywhere in the United States to be directed by two men with similar professional training.

Announcing plans for the clinic, Mr. Olsen noted that during the past decade there has been an increasing recognition of the inter-relationship between psychiatry and medicine in treating "the whole person." It is estimated that as many as eighty-five per cent of all persons who go to a medical doctor seek aid for illnesses which stem basically from psychosomatic disorders and emotional problems.

Training for Pastors

In addition to the psychological testing and therapy, the clinic will also sponsor special training programs for pastors. These will emphasize instruction in counselling and evaluating the needs of persons who seek help, in terms of their requirements for more extensive professional help by a psychologist or psychiatrist.

Dr. Qualben, a psychiatrist, is a graduate of Wagner College, Staten Island, N. Y. and Luther Seminary, St. Paul, Minn. He took a year of graduate study in the field of psychology at the University of Minnesota and completed his medical training at New York University. Now in private practice in New York, he also serves as a consultant to the out-patient mental health clinic of the Hospital of New York University and gives volunteer service one night a week as a counselor at Trinity Lutheran Church, Brooklyn.

Dr. Kildahl, 30, a psychologist, is a native of Northfield, Minn., and a graduate of St. Olaf College, No field, and of Luther Seminary, St. P Minn. His graduate work in clin psychology was done at New Y University. He served for a time clinical psychologist on the med staff at Fort Snelling, U.S. Ar camp in Minnesota, and is prese consultant to the staffs of several Ve ans Administration Hospitals in New York area.

Heads Okinawa Center

The Rev. Harry L. Anderson, F pastor of Atwater, Minnesota has b appointed service pastor for a new theran Service Center to be ope shortly on Okinawa, according to Lutheran Service Commission here

Sailing from San Francisco June on the S. S. President Cleveland w his wife Sylvia and three children, Anderson will spend four days visiti Lutheran service centers at Yokos and Tachikawa, Japan, before going to Okinawa for a three-year term.

MISSOULA REGISTRATION IS CLOSED!

The registration for the YPLL Convention at Missoula has been closed at 8,855. This is the absolute limit that can be accommodated at the convention. A few seats remain at the adult convention, and older youth, one year out of high school, are encouraged to attend this First International Youth Foundation Convention. There will be world-famed speakers and clinics on reaching, counseling, and teaching youth.

No young people can be taken to Missoula who have not already registered. We suggest that they participate in Youth Day, August 24, at the Lutheran World Federation Assembly in Minneapolis. They will also be permitted above their parish quota at the Leadership Schools of the Luther League.

Canadians Serve Canada

There are now only six ordain parish pastors in the Canada distr of the ELC who have not received so of their training in one of the Canad schools—Bible school, College, or Sem nary. The goal of the Canadian Chur —to be served by Canadian train men—is rapidly being realized.

Churches

nder, Ia.—Ground was broken y 12 for a new church for Our s congregation, which lost its church building in a fire last he Rev. F. T. Hallanger of Church, Roelyn, has been serv- interim pastor since last June, e Rev. Marvin Witte has now to assume the pastorate of Our s Church. The congregation a $225,000 structure.

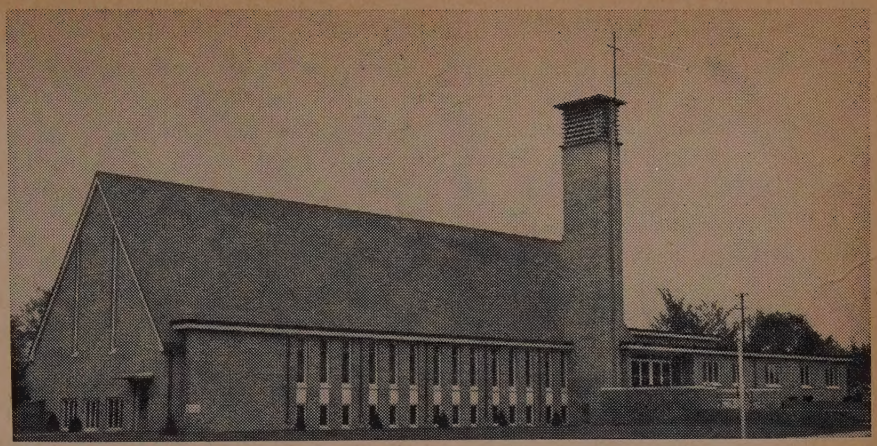
neapolis, Minn.—University Lu- Church of Hope, the Rev. Arndt son, pastor, recently held a "Fes- f Christian Arts," an eight-day tion which included choir con- an evening of dramatic arts, a discussion on Christian Arts in and Church, and a week-long of Christian painting and sculp-

ey, Minn. — Dedication services new Kirkebo Church were held 5-16, with Dr. A. E. Hanson, nt of the Northern Minnesota , officiating. The Rev. Thomas son and the Rev. J. O. Ronseberg, Kirkebo pastors, also spoke. ew church replaces the 75-year- ucture which was destroyed by December 1955. The Rev. R. L. is the present pastor.

cago, Ill.—Worship services of Park Church, the Rev. A. Gor- Nasby, pastor, are being held rarily in the assembly hall of the unit until remodeling and new uction is completed on the church.

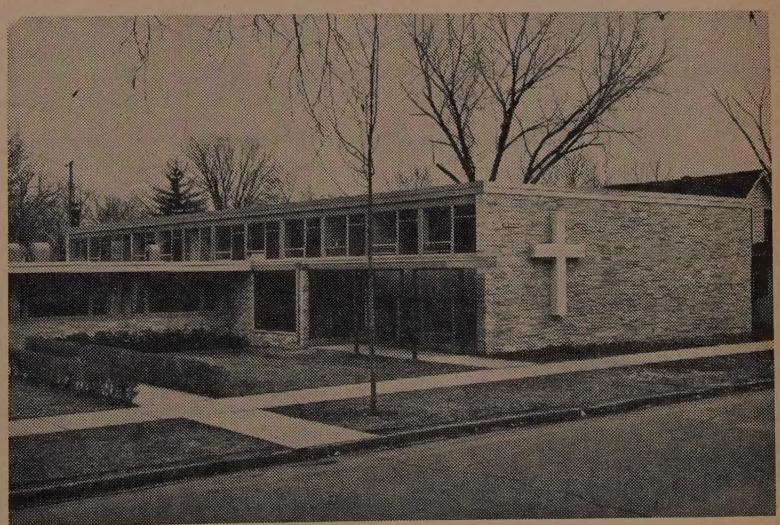
hester, Minn.—The new $33,000 house of Gloria Dei Church, the Joseph Shefveland, pastor, was ted on May 27 by Dr. E. C. tson, president of the Southern sota district. The four-year-old gation now has a membership of

sford, S. Dak.—Roseni Church al Beresford will celebrate its nniversary June 21-23.



NEW MINNESOTA CHURCH—First English Lutheran in Redwood Falls, Minn. dedicated its new $185,000 church plant Sunday, June 2. Dr. E. C. Reinertson, Southern Minnesota district president; and Dr. A. N. Rogness, president of Luther Seminary, were the speakers. Twenty Sunday school areas are included in the new building. Seating capacity of the nave is 575. The Rev. M. S. Egge is pastor.

NEW CHURCH DEDICATED—Dr. Loyal Tallakson, president of the North Dakota district, recently dedicated the new church and parish education unit of First Church, Hoople, N. Dak., the interior of which is shown. The Rev. O. R. Swenson, a former pastor, spoke at the morning worship, and greetings to the congregation were brought from Dr. H. O. Shurson, who was the founding pastor of First Church in 1913. The Rev. James R. Sonnenberg is the present pastor.



OSSE PARISH UNIT—Trinity Church, osse, Wis., dedicated this new parish st month, four years after the erec- its new church. Twenty-seven class- reas, a youth recreation room, and a are contained in the new building, was dedicated by the Rev. Myron on, president of the Eastern district. ev. Lavern R. Hanson and the Rev. . Brekke are pastors of the 82-year-old gation.

People

The Rev. Raymond L. Brien has resigned as pastor of the English Lutheran parish of Hazen and Stanton, N. Dak. to accept a call to Calvary Church, Rapid City, S. Dak. He will begin his new work August 25.

Ronald Hicks, a senior at St. Olaf College, has accepted appointment as youth director at St. Olaf Church, Austin, Minn., the Rev. Arthur Swenson, pastor.

Maren Hetland, daughter of the Rev. and Mrs. A. Henry Hetland, Oakland, Calif. won a four-year C.I.T. Foundation National Merit Scholarship in competition with 165,000 top-ranking high school seniors. She will attend St. Olaf College next fall. Her sister, Pauline, won a similar scholarship two years ago and is attending Luther College.

The Rev. Melford Knutson, pastor of First Church, Albert Lea, Minn., recently held a public meeting at his church in which he explained the Lutheran World Federation Assembly to be held in Minneapolis in August.

The Rev. Martin D. Larsen has moved from his former parish, Calvary Church, Rapid City, S. Dak. to his new parish, Windom Church, Windom, Minn.

The Rev. and Mrs. S. J. Thompson of Hauge Church, Chicago, have left on a three-month vacation trip to the Scandinavian countries. Pastor Thompson, whose entire family lives in Norway, will preach at several churches during his stay there.

The Rev. and Mrs. T. J. Vikse of Bethany Rest Home, Fosston, Minn. are on an extended European tour during which they expect to visit at least twelve countries.

The Rev. Jacob H. Preus, formerly of Lansing, Iowa, was installed on June 2 as pastor of Immanuel and Crane Creek congregations of Lawler, Iowa by Dr. T. A. Hoff of Decorah.

The Rev. M. A. Olson and his family of Lakota, N. Dak. were guests of honor at a reception marking the 25th anniversary of his marriage and his ordination into the ministry. Pastor Olson has now left Lakota after a 10-year ministry for his new parish at Christine, N. Dak.

The Rev. David E. Lee has resigned from the Lake-Whitewood-North Preston Parish at Lake Preston, S. Dak. to accept a call to the chaplaincy of the U.S. Army. He will begin training at Fort Slocum, N. Y. on July 8.

The Rev. Elmer Laursen, chaplain at Fairview Hospital, Minneapolis, has resigned his post to become the pastor of Hope Church, Phoenix, Ariz., beginning September 1.

Dr. Gaylerd Falde of Los Angeles was elected to his second six-year term as president of the California district at the district meeting held in San Francisco. Dr. Falde has served as president of the district since its formation in November 1950.

The Rev. Gordon O. Solomonson was installed as pastor of Our Savior's Church, Bird Island, Minn. and Palmyra Church, Hector, Minn. on Sunday, June 16. He formerly served Our Redeemer's Church, Hancock, Minn.

Warrant Officer Frederick A. Coughlin, whose home church is Bethlehem in Fargo, N. Dak., is the director of an Air Force Male Chorus which was flown to Fairbanks, Alaska for a special program on Armed Forces Day.

The Rev. Rolf Aaseng has resigned as pastor of Calvary Church, Park Rapids, Minn. effective in September, in order to pursue graduate study at Biblical Seminary, New York.

Obituary

The Rev. Ivar C. Dahl died in Northfield, Minn. on May 12 at the age of 74 years. He was born May 19, 1883 in Trondheim, Norway and came to the United States in 1903. He was graduated from St. Olaf College in 1916 and Luther Theological Seminary in 1919. During his ministry h the following pastorates: Bucyr Dak.; Dorchester, Wis.; and Wis.; Young, Birch Hills, and stead, Sask., Canada. After his ment from the active ministry h in Northfield. He is survived wife, one daughter, and two son

Announcements

For Sale: A five-rank pipe Rank and pipes new, as well blower and numerous other part of extra parts. Contact the Rev Dirks, Box 501, Sioux Falls, S or phone 2-3472.

So. Minn. Dist. WMF conv June 17-19, St. Olaf College, field, Minn.

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240-acre farm in Goodhue Co., Minn 175 acres tillable, balance in pasture. plete set of bldgs. Nice 6 room hous

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Woman wants housework in all modern home either on farm or in town. Adults only. No invalids. 517-19D

Wanted a job as caretaker or custodian the year around. Prefer Lutheran community. 517-20E

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Needed 2 housemothers for a boys' dormitory and one for a girls' dorm. in a Christian college in Mpls. A housekeeper is also needed. Services will be needed Sept. 1st. Applications received now. 517-21F

Middle aged woman needed at once in a Luth. home in S. Mpls. 4 in family. Prefer woman around 50 yrs. to take full responsibility. 517-22F

Woman to care for semi-invalid man, Monday through Friday. Permanent position; live out. No heavy lifting. SE Mpls. on Como busline. Excellent wages. 517-23F

Companion and helper with housework for elderly lady in modern, comfortable home. 2½ blks. from business and 1 blk. from ELC church. 517-24F

Elderly lady desires companion to share home and help with light housework. Position will not be confining. Located about 20 miles S. of Mpls. 517-25F

Caseworker in multi-function family and child care agency. College grad. with case work experience; with some grad. social work training; or with experience in allied field. 517-26F

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Christian doctor wanted to fill position left vacant by Dr. who left for medical missions. Good school and church. In NW Minn. To associate with Luth. doctor with an established practice. Modern hospital. 517-28G

Dentist needed in N Minn. town of 850 pop. in lake region and dairy farming area. Good stores, schools, new ELC church. 517-29G

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n Home Park addition to Mason City,
es all paid. Price: $700—direct from
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cre farm in Dawson area in SW Minn.
ldgs, good land; predominantly Lu-
$25,000 with $6,000 down. $750 a
ay be purchased now with possession
arch—landlord's share of crop goes
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ne property near Lake Calhoun, Mpls.
nents with 6 rooms and bath. 1 apt.
rooms, bath and sun-parlor. Gas unit
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ay be leased. Inventory-$8500.
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ry goods, hardware, shoes, bottle gas
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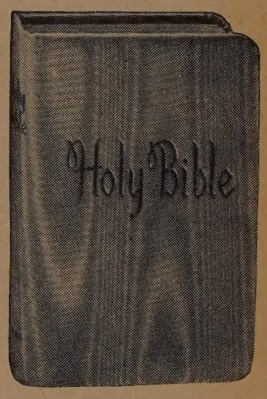

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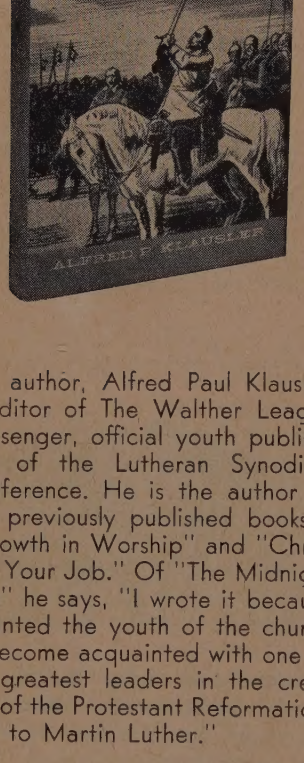

The author, Alfred Paul Klausler, is editor of The Walther League Messenger, official youth publication of the Lutheran Synodical Conference. He is the author of two previously published books—"Growth in Worship" and "Christ and Your Job." Of "The Midnight Lion" he says, "I wrote it because I wanted the youth of the church to become acquainted with one of the greatest leaders in the creation of the Protestant Reformation, next to Martin Luther."

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